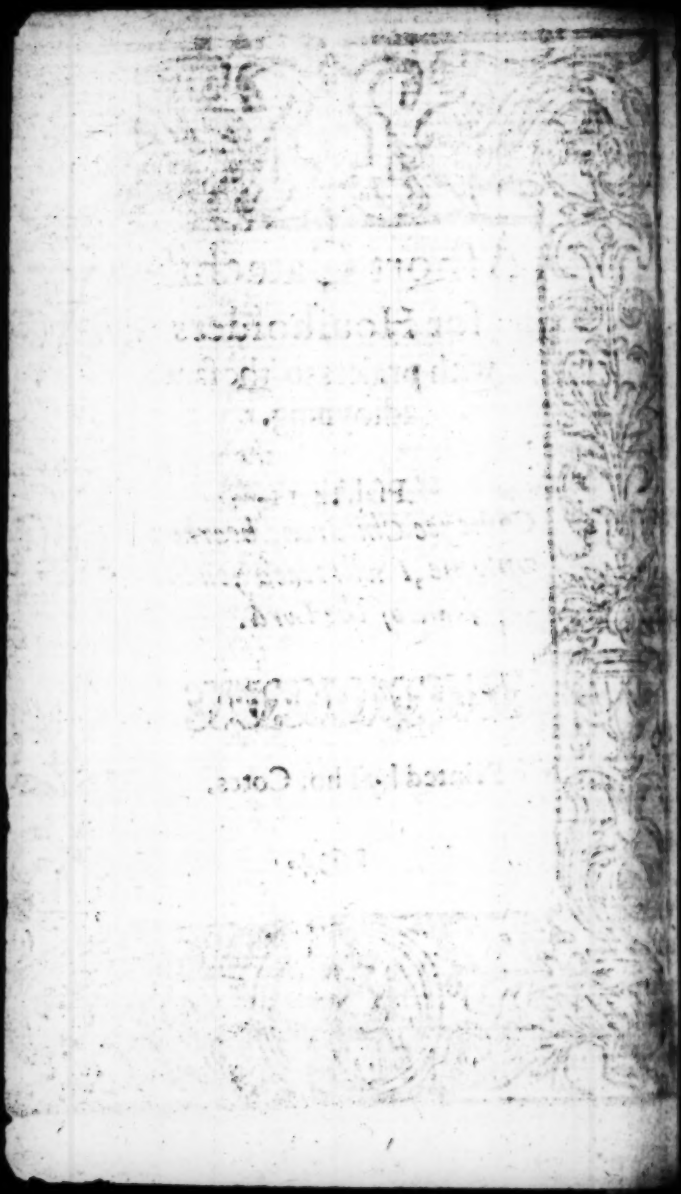
A ſhort Catechiſ-
for Houſholders
with praiers to the ſame
adioyning.

Pſal. 34, 11.
Come yee Children, hearken vnto me, I will teach you the feare of the Lord.

Printed by Tho. Cotes.

1634.



A briefe Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

WHat is the chiefest thing which euery one ought to bee most carefull of as long as they liue?

An. Euery one ought to bee most carefull of these two points.

First and chiefely how he may be saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

a Mat,16,26. 1,Pet,1,9.

Secondly, how to c liue according to Gods holy will, during our life. In the which two pointes wholly standeth the glory of God, so much as of vs ought to be sought for.

b Mat,6,33. & 25,34.

c Luke 1,75. Eph,4,4. & 2,10. 1,Pet,1,15.

Que. How can we know this, that we are discharged before gods iudgement seate?

An. We can neuer knowe that we be discharged before the Iudgement seat of God, vntill such time as

we know our own a miserable estate by reason of the greatnes of our sinns, and the horrible punishment, which we deserue for them?

Que. How dost thou know the greatnes of thy sin, and the horrible punishment due to the same?

Rom,3,20. Rom,7,7,8. 9,10,11,12 Rom,5,20. Gal,3,19. b Rom.7.9.

An. The greatnesse of my sin, and the horrible punishment thereof, I know by the [a] Law of God, [b] rightly understood, the sum whereof is contained in the ten commandements.

Que. Rehearse the ten commandements.

An. God spake these wordes, and said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Exod.20.1.

1 *Thou shalt haue none other gods but me.*

2 *Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauē aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow down to them nor worship them: For I the Lord thy God, am a iealous God, and visit the sins of the fathers vpon the children, to the third and fourth*

urth generation of them that hate me, & ſhew mercy vnto thouſands, in them that loue me, & keepe my cõmandements.

3. *Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his name in vaine.*

4. *Remember thou keepe holy the Sabbath day, ſix daies thou ſhalt labour and doe all that thou haſt to doe. But the ſeauenth day is the Sabbath of the Lord thy GOD. In it thou ſhalt doe no manner of worke, thou & thy ſonne, & thy daughter, thy man ſeruant, & thy maid ſeruant, thy cattell & the ſtranger that is within thy gates. For in ſix dayes the Lord made heauen & earth, the ſea, & all that in thẽ is, & reſted the ſeauenth day, wherefore the Lord bleſſed the ſeauenth day, & hallowed it.*

5. *Honour the Father & thy Mother that thy daies may bee long in the Land which the Lord thy God giueth thee.*

6. *Thou ſhalt do no murther.*

7. *Thou ſhalt not commit adulterie.*

8. *Thou ſhalt not ſteale.*

9. *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

10 *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his man seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.*

Qu. What is the first commandement.

An. 1 *Thou shalt haue no other God but me.*

Que. What is the meaning of this commandement?

An. The Lord GOD straightly chargeth vs in the first commandement, that we worship God alone, which worshippe standeth in foure points: First, that we a loue God aboue all. Secondly, that we b feare God aboue all. Thirdly, that we make our prayers to c none but to God. Fourthly, that we d acknowledge God alone to be the guider and gouerner of all things, e of whome we receiue all the benefites that we haue, and therefore, that f we trust and stay vpon him alone.

a Phil,3,7.8. Mat,10,37.
b Mal,1,6. Mat, 10, 28.
c Rom:10,13.
d Psal,35,6,& 115.3.& 45 15,& 95,4,
e 5 Jem,1,17. Ier,17,5,& 48,7. Esa,31,1.

Que. What is the second commandement?

An. 2 *Thou shalt not make to thy self any*

ny grauen Image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, &c.

Que. What is the meaning of this commandement?

An. In this second commaundement be contained three things.

First, that we should not a thinke God to be like either man or woman or any other thing, & therefore that we make no Image of God in any case.

Secondly, that we make no image of any other thing, eyther to b worship the Image it selfe, eyther God, Saint or Angell by the Image: neither yet to this end, to be the c better put in mind of God by the Image.

Thirdly, that we worship not God in any other outward worship, according to our owne fantasies, but as God commandeth vs in his word.

Que. What is the third commandement?

An. 3. *Thou shalt not take the name of thy Lord thy God in vaine.*

Que. What is the meaning of this commandement?

An. God chargeth vs in this third

a
Deu,4,15,16,17.18. Act,17.29. Ioh.1,18. 1 Tim,6,1.

b
Leu.26 1 Exo,34.1, Deu,4,243 1. Ioh,4.12 Esa,40.18, 25,& 46,5, Psal,97,7. & 106.36. Esa,44,17 Dan.3,18.

c
Aba,2.18. Ier,10.8,14 15,

d
Ioh.4.23.24 Mat,15,9, Esa.29.13. 14.

e
Deut,12,13 & 5,32, 33, Prou,3,6 Iosua,1,7, Apoc,2,3 18,19

commandement, these three things.

First, that we vse with [a] most high reuerence the name of God whensoeuer we eyther speake or thinke vpon him.

[a] Psal.8,1.

Secondly, that wee neuer blaspheme the Name of God, by [b] Coniuring, Witch-craft, Sorcery, or Charming, or any such like, neyther by curling or banning.

[b] Deu.18.10.

Thirdly, that we neuer sweare by the name of God in our common talke, although the matter be neuer so true: but onely where the [d] glory of God is sought, or the saluation of our Brethren, [e] or else before the Magistrate in witnessing the truth, when wee are thereunto lawfully called. In which causes wee must [f] onely sweare by the name of GOD. But as for Saints, Angels, Rodes, Booke, Crosse, Masse, or any other thing, we ought in no case by them to sweare.

[d] Iosh.12.12

[e] Exo.22.10. 11.

[f] Deut.6, 13

Que. What is the fourth Commandement?

4 *Remember that thou keepe holy the Sabboth day.*

Que.

Que. What is the meaning of this commandement?

An: The hollowing of the Sabboth day, is to rest [a] from our labours in our calling: and in one place to assemble our selues together, and with feare and reuerence, to heare, marke, and [b] lay up in our hearts, the word of God [c] preached vnto vs: to [d] pray altogether, that which wee [e] vnderstand with one consent. And at the times appointed, to vse [f] the Sacraments in faith and repentance, and all our life long, to [g] rest from wickednesse, that the Lord by his holy Spirit, may worke in vs his good worke, and so begin in this life the euerlasting rest.

[a] Deut. 5,14.
[b] Mat. 13,25
[c] Act. 20,7, & 15,22.
[d] Mat, 18,19
[e] 1 Cor, 14, 16,17.
[f] 1 Cor, 11, 33,34.
[g] Num. 29,7

Que. What is the fift commandement?

An. 5. *Honour thy father and thy mother.*

Que. What is the meaning of this commandement?

An. The meaning of the fift commaundement is, that we should honour, that is to say, loue, feare, obey, and reuerence our [a] Parents, or any other

[a] Col. 3,3.

b other that are vnto vs in their stede:
Ro, 13, 1,2, As our b Princes, Rulers, and ma-
Titus,3, 1. gistrates, c our Pastours and Tea-
c chers, our d Maisters, and all other
Heb, 13,17. which are about vs, in any calling,
1,Thes,5,12. placed by GOD, e the Aged and
13. d gray-headed: and that all Superiors
Eph,6,5.6.7 shew themselues inwarde Parentes,
Tit,2, 9,10. in f defending and guiding their in-
e feriours.
Leu,19,32.
f

Col,3,21. *Que.* What is the sixt commande-
Col,4,1, ment?
Ephe,6,4,
9.&c. *An.* 6. *Thou shalt do no murther.*

a *Que.* What is the meaning of this
Gen,9,6. commandement?
Deut,5,17.
b *An.* First, the Lord God forbi-
Mat,5,38,39 deth vs in this sixt commandement,
c. a killing, b fighting, and c quar-
Col,3,12.13 relling, all d reprochs, mockes, and
d taunts.
Leu,19,14. Secondly, he forbiddeth all killing
17,18. e in heart, that is, e all anger and ma-
Mat,5,21,22 lice, f all desire of reuenge.
1,Iohn,3,15.
f Thirdly, on the other side he com-
Prou,20.22. maundeth vs to preserue life by exer-
g cising g the workes of mercy and com-
Mat,25,33. passion towards our Brethren, yea
Esay,58.7 even towarde our enemies.
Eze,18.7,

Fourthly

Fourthly, to loue one another inwardly in heart, as our ſelues: yea, euen our enemies, and them that hate vs.

Que. What is the ſeauenth commandement?

An. *Thou ſhalt not commit adultery.*

Que. What is the meaning of this commandement?

An. We are forbidden in this ſeuenth Commandement, firſt, all adultery, Fornication, and all other vncleanneſſe in our bodies.

Secondly, all impure thoughtes, and luſt of the heart.

Thirdly, all other things which might intice to ſuch vncleanneſſe, as all vnchaſte behauiour, filthy talke and ſongs, wanton apparrell, lewd and vile paſtimes, gluttony, drunkenneſſe, houſes of open whoredome, and whatſoeuer els may allure vs to vncleanneſſe.

Fourthly, on the other ſide he commandeth vs to keepe our Bodies and Soules chaſt and pure, as Temples of the holie Ghoſt. And if the Guift of Chaſtity be not giuen vs, then to

vse the lawfull remedy appointed by God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou shalt not steale.*

Que. What is the meaning of this commandement?

An. In this eight commandement the LORD GOD forbiddeth all a stealing and robbing in outward deede.

Secondly, he forbiddeth all b stealing in heart: that is, all desire of anmans goods wrongfully.

Thirdly, hee forbiddeth c all falsehood and wrongfull dealing.

Fourthly, on the other side he chargeth vs that we be content with the portion of goodes which the LORD giueth vs: to d apply our selues in our vocation & calling, to get our owne liuing, & liue of that which is our owne, and also to be helpfull vnto others.

a
Leu. 19, 11
Deu. 5, 19
b
Eph. 5, 3
Col. 3, 5,
Psal. 62, 10
& 15, 3, 5
Zach 8, 17
Mic 2, 1, 2
Act's 20, 33
c
1. Thes 4, 6
Exod 22, 22
22,
Deu 10, 17.
18, 19, & 24
14, d.
Pro. 27, 27.
1. Tim 6, 6

Que. What is the ninth commandement?

An. 9. *Thou shalt not beare false witnes against thy neighbour.*

Que. What is the meaning of this commandement?

Gen. 3, 19,
Eph. 4, 23
2. Thes 3, 1

An. The Lord God in this ninth commaundement, doth commaund vs: Firſt, that wee ſhould neuer a ſpeake falſely in witneſſe bearing. Secondly, that not onely in witneſſe bearing, but alſo in no other matter, we ſhould neuer b lye, flatter, or diſſemble. Thirdly, that we ſhould neuer tell any c falſe tales behinde our neighbours backe, or heare them of others: that we ſhould neuer d beleeue any euill ſpoken of them behind their backs, vntill we fully know the certaintie. Fourthly, in priuat offences to ſpeake nothing, although it bee true, to the e hurting of our brothers good name, if by priuat admonition he may be won.

a Pro,19,5,9 & 21,28
b Eph,4,25. Pſal.15,2
c Pſal.15,3. Pro,25.18
d Mat,7,1.2 Rom,14,4. Pſal,15,3. Iam.4,12
e 1,Pet.4,8. 1,Cor,13,7. Pro,11,12
f Mat.18,15. 1c 17.18

Que. What is the tenth commandement? a Rom.7.7

10. *Thou ſhalt not couet thy neighbours houſe.*

Que. What is the meaning of this commandement? a Rom.7,7

An. Here the Lord in plain words doth forbid all inward deſire, whatſoeuer is a vnlawfull to bee done, although wee neuer b conſent vnto it,

b Gen,8 5 &.26,1 Pro, 1.9 Pro, 2.9.

as

e as the e rebellion of the flesh, all e
Rom.7.23. ruption of the d old man, all e
d
Eph.4.22. originall sinne, so that by this C
e maundement, most clearely we
Rom.6.6. see the image of that man that
seth God, euen such a one in
nothing is impure, neyther in
nor nature.

Quest. Canst thou fulfill all
commandements of God, with
breaking anyone of them?

An. These are the commandments of almighty God, the
a fulfilling whereof no flesh can attain
Rom.3.23. vnto: No, although I doe all that I
can, yet I breake them daily both in
thought, word, and deede.

Que. What punishment doth God appoint for breaking any one of them?

An. The punishment for the breaking of the least Commaundement,
a euen in a thought, yea, if it were but
Mat.5.28. once broaken in all my life, is the
euerlasting curse of GOD, which
containeth all the torments that can
be deuised both of soule and body,
d in the Scripture is called by diuers
Mat.25.14 names to expresse the paine, as fire,

fire, the e Worme that never dyeth, vtter darkneſſe: g burning Lake: brond wrath: damnation, and ſuch like. 4.4.'94

Que. Is there nothing which a man can doe in the World, to ſerue as a ſufficient recõpence to God for one ſinne? c Mrke,9, & 25,30, g Apo,10,20, & 20,10,14.

An. No, although I ſhould giue a all my goods to the poore, or ſuffer my body to be b whipped all my life long or ſuffer any other puniſhment which might be deuiſed: it is not ſufficient for one of my leaſt ſinne. h Apo,21,8, a Luk,17,10. b Col,2,23.

Que. Yea, but God is mercifull, will he therefore puniſh ſin ſo ſharply thinkeſt thou? a 1,Cor,1,3. Pſal,18.45, & 86.15.

An. Our God indeede is a mercifull, but he is alſo b iuſt and true, and therefore muſt needes of Iuſtice and truth, puniſh mans ſin, with the puniſhment which he hath appointed. b Pſal,7.9, Pſal,11,5, Rom,3.4, Ioh,3,33.

Que. Seeing then this puniſhment muſt needs bee ſuffered, are we in our ſelues able to ſuffer and ouercome it? a Pſa 130.3 Mat.1 23

An. None is able to ſuffer and ouercome this great puniſhment of ſinne,

ſinne, being onely man.

Que. Is there then no meanes at all, whereby we may be ſaued from thoſe paine euerlaſting?

An. The paines which our ſinnes deſerue, muſt needes bee ſuffered by man, becauſe God of his iuſtice muſt needs puniſh ſin in man, which was committed by man, and therefore our Sauiour Chriſt, being euerlaſting God, became alſo a man, and hath fully b ſuffered whatſoeuer was due for mans ſinne.

Que. Are not then all people diſcharged, ſeeing the puniſhment is paid?

An. None are diſcharged, ſauing thoſe that take hold vpon Chriſt, and his merits with a true faith.

Que. What calleſt thou this true faith?

An. This true and liuely faith is a a full perſwaſion and aſſurance of my b heart, grounded vpon the c promiſe of God, and wrought in mee by the d holy Ghoſt, whereby I am fully aſſured, that whatſoeuer Chriſt hath wrought for mans ſaluation, pertaineth

Ioh,1,29
1,Ioh,2,1
2,Cor,5,21
Eſay,53,6
Rom,8,3
1,Ioh,3
16.18.36
a
Col,2,2
1,Ioh,3,2
Ephe,3,12
Ro,8,38,39
Ephe, 1,18,
b
Rom,10,9
Eph,3,17.
c
Ro,4,3.18
Rom, 10,8,
& 1,16.17
d
Eph,1,17,13
2,Cor,1,22,
& 5,5,
1,Cor,2,10
2,Cor,4,18

neth not onely to others, but euen to me. and is wholy mine, as ſurely as if I poſſeſſed the ſame in mine owne perſon. Ephe, 3, 12 17.

Que. *How can it be that thy ſins are forgiuen thee, and yet according to Gods truth fully punished, with puniſhment which GOD hath appointed for ſinnes?*

An. By this my true faith, I ſee my ſinnes both to be forgiuen, and yet fully puniſhed; for in Jeſus Chriſt to ſatiſfie Gods iuſtice, they bee fully puniſhed, and yet to me they be forgiuen, becauſe in me they be not puniſhed, but in Chriſt for me, to ſet forth Gods mercy, and therefore ſhall neuer be laid to my charge. In this maner therefore I ſee the Lord my GOD to be both mercifull and iuſt. a 2 Cor, 5, 21. Rom, 3, 25. b 1, Ioh, 2, 1, 12, Gal, 3, 13. Rom, 4, 25. c 1 Cor, 5, 7.

Que. *Yea, but although the puniſhment of thy ſinnes be payd in Chriſt, yet ſeeing there can no vnrighteouſnes dwell with God, how canſt thou ſtand before Gods iudgement ſeate as righteous and iuſt, ſeeing thou haſt no righteouſnes, but ſuch as is ſtained with ſo many ſinnes?*

An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousnes, which I haue wrought in mine own person, but with the righteousnesse of Iesus Christ. Which righteousnesse being taken hold vppon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne workes, which I haue wrought, but taking hold vpon Christs workes to be mine by faith.

Que. Doth not this make men to
a Iohn, 3,3,5 Ephe,4, 20. Colos,3,9, Rom,6,6, & 12,1,2, runne into all sinne & wickednesse?

An. No, for this true faith as soone as it hath wrought in vs a through the holy Ghost, dooth frame our hearts a new, & causeth vs to b detest, hate, loathe, and abhorre sinne in all men, but especially in our selues: and maketh vs to haue our whole c delight and ioy in those thinges which be agreeable to Gods will, and causeth vs also d to expresse the same in our life and conuersation, or els it is no true faith, but a e dead faith.

b Rom,7,23.
c Rom,5,1.2 3,11,
d Rom,6,11, 12,13. Math,7,17, Iohn,15,5,
e Iames,2,17

Que. Rehearse the sum of this faith

Answere.

I Beléeue in God the Father almighty, maker of heauen & earth. And in Iesus Christ, his only son our Lord which was conceiued by the Holy Ghost, borne of the virgin Marie. He suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from death. He ascended into heauen, and sitteth on the right hand of God the father Almighty. From thence shall he come to iudge both the quicke and the dead. I beléeue in the holy Ghost. The holy Catholike Church. The Communion of saints, The forgiuenes of sinnes. The resurrection of the body, and the life euerlasting. So be it.

Quest. VVhat is the effect of this Creed?

An. This Créed containeth foure especiall poynts. First, what wée ought to beleeue concerning God the Father. Secondly, concerning God the sonne. Thirdly concerning God the holy Ghost. Fourthly, concerning Gods people, called the Church.

Qu. What beleeuest thou in the first part concerning God the Father?

Ioh,1, 12
Rom 8,1,
Rom,8, 11
Gal,3,26,
b
Rom,8,15,
1 Cor,6,19
c
Rom,5,8,9
Esay,54,
6,7,8,
d
Esay,54,5,
6,7,
Esay,46,
10,11,
e
Amos,3,6,
Iere,10,23.
1,Reg,22,
19,20,&c.
Psame31,6.
7,8 9
a
Rom,9,5,
Iohn,1,1
Ioh,1,4,10.
b
Rom,1,3,
Ma,1,20,2
c
Heb,2,14,15
Rom,8,3,

An. First, I beleeue that God the father through Christ, a into whose body I am grafted by faith, is not onely a b father of other faythfull, but euen my father, and therefore c loueth me. Secondly, that he is almighty, that is, that he hath d all power in his hand, guiding & ruling all things, so that nothing can be done in e heauen, earth, or hell, without his prouidence.

Qu. What beleeuest thou in the second part concerning God the Sonne?

An. I beleeue that Jesus Christ one a God in substance with the Father and the holy Ghost, b toke flesh of the Virgine, and is become perfect man as I am in all things, sinne onely excepted, c and in my Nature hath wrought for mee, whatsoeuer was needfull for my saluation.

Qu. What meanest thou when thou saiest, He *suffered vnder Pontius Pilate?*

An. Because that manner of death which men doe suffer by the sentence of

of the Judge, and vnder the title of Iustice, is more shamefull, slanderous and terrible, then if a man should dye naturally in his bed: Therefore Christ toke on him our person, to shewe himselfe a before the Earthly Iudge, and to be b condemned by the mouth of Pilate, he being the Iudge, that thereby we might be cleared before the iudgment seat of God.

a Psalm, 2, 2 Acts, 4, 27.

b Mat, 27, 16, Iohn, 19 1, 13, 23,

Que. *What meanest thou when thou sayest, Christ was crucified, dead, and buried?*

An. First, I meane in that he was crucified, that he suffered a the death of the crosse, which was an abhominable and cursed death, b to deliuer me from the curse which was due for my sinnes. Secondly, for asmuch as death was a punishment due vnto man for sinne, therefore our Sauiour did suffer death, and by suffering, ouercame death: for in his death doth lye the principall point of our saluation, for if he had not béne truely dead, we should bee yet subiect to eternall death and damnation.

a Luk, 23, 33.

b Ga. 3, 13, 14

c Esay 53. Rom. 8 1, Cor. 15. 3. 1, Pet. 2, 24.

Thirdly, hee was buried for the

more greater confirmation of his death and Resurrection. And to the intent to make it more certainely knowne vnto vs, it pleased him also to be buried after the common manner of men, and that by two notable persons, [d] Nicodemus and Ioseph of Aramathia: which was done also by the will and consent of Pilate, who caused the body to bee deliuered vnto them.

d Math, 27. 57 Mar. 15, 43. Luke, 23, 53

Qne. What meanest thou concerning this, that *Christ descended into hell.*

An. Where it is said that Christ descended into hell, thereby I beleeue that Christ did not onely suffer in his body, the punishment due to my body, [a] but also in his soule the punishment due to my soule, which was, the torments of hell, second death, [b] sorrows of death, and abiection from GOD: as it did appeare, by the anguish of his soule in the garden, when drops of blood issued out of his body, and also vpon the Crosse by his [d] lamentable cry to his Father. For in miserable case had wee bene, if he had suf-

a Esay, 53, 4, 8. 10. b Acts. 2, 24. Math 26, 38 c Luke 22, 44 d Luke, 23, 49 Math, 27 46 50.

suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruit hast thou by this death of Christ?

An. First, I beleeue that this death and punishment, which Christ suffered, is the appeasing of [a] Gods wrath and a full satisfaction to God for all my sinnes.

[a] Hebr.9.12, 13,14,28, 1.Pet.2,24, 1,Iohn,2,1,

Secondly, that [b] as he is dead for sinne, so he will cause sinne to dye in my mortall body.

[b] Gala,5,24. Gala,2,20, Rom,6,6, 7,8,11.

Que. What profit hast thou by the rising againe of Christ?

An. First, I am assured by this rising from death, that he hath [a] ouercome death, hell, and sinne, and hath finished my iustification.

[a] 1,Cor,1,55. 56,57. Rom.8,33, 34. Rom.4,25

Secondly, that as he is risen from death, so he causeth me as a member of him to rise from sin, and delight in righteousnesse.

[b] Rom,6,4, Col,3,1,2,

Thirdly, his rising againe, is a sure pledge [c] to me, that my body shall in likemanner rise againe.

[c] 1.Cor.15.15 20.

Quest. What is the meaning of this that *Christ ascended into heauen?*

An. Christ as touching his man-

hood is onely in heauen, but b in the
a Acts,3,11. Acts,1,21. God-head, and comfort of his holy Spirit, he is with vs to the end of the world.
b Mat,28,20

Qu. What good getteſt thou by the aſcending of Chriſt into heauen?

An. Firſt, Chriſt his aſcending into heauen, is a ſure pledge vnto me, that a I ſhal in like maner as a member of him, by his power, be receiued into heauen, in that ſame nature wherein he is aſcended.
a Iohn,14,3 Phil,3.21, 1,Cor,1,7 1,Thel,4, 16, 17,

Secondly, Chriſt hauing aſcended into heauen, b maketh continuall intercession for me.
b 1,Ioh,1,2, Heb,9,12,24 Rom,8,32

Que. What is the meaning of this that Chriſt *ſitteth on the right hand of God the Father?*

An. Chriſt ſitteth at the right hand of the Father, that is, hath all power giuen him of the Father ouer all things.

Que. What fruit doſt thou receiue by this, that *Chriſt ſhall come to iudge the quicke, and the dead?*

a Mat.24,31, Mat,25,34, The,19,28, Math.2110.

An. To me that am a member of Chriſt, it is a ſingular comfort, when I know aſſuredly, y none ſhall

to my iudge, but he that is my Sa-
uiour: But terrible it will be to those
that flée from Christ, b whē they shall
in him come to Iudge them, whom
they in their life time refused.

b
2, Thes, 1, 6
7, 8,
Luke, 21.25
Math, 25, 41

Quest. *What beleeuest thou in the third part, concerning God the holy Ghost?*

An. I beléeue that God the holy
ghost a sealeth vnto my heart all Chri-
stes benefits to be mine, and b mak-
eth him to die in me, & stirreth me vp
to righteousnes and holines of life.

a
Ro, 8, 9, 10,
11, 15, 16,
Gal, 4, 6,
b
Ephe, 1, 17
Ephe, 4, 23
Psalm, 1, 3
Collo, 2, 11

Que. *Seeing there is but one onely God, why nameste thou the Father, the Son, and the holy Ghost?*

An. Because God hath so opened
himselfe in his a Worde, that these
three sundry persons are in substance
but b one true and everlasting God.

b1, Cor, 12
11,

Quest. *Nowe let vs come to the fourth part: What callest thou the Catholick Church?*

Esay

An. The Catholick Church is the
a whole company of faithfull people,
which euer were since the beginning
of the world in all places, which also

Rom, 8. 20,
Ephe. 1, 10
11, 12, 13.
Mat. 16, 18,
Ioh, 10, 16

be

be now, and shall be to the end of the World. Of the which number I be-

b 1.Ioh.3.21. 2.Cor.13.5. Rom.8.16. lieue that b I am one, I beleeue that God c knoweth them all, and hath a most tender care ouer them.

c 2.Tim.2.19 1.Pet.5.7. Esay.49.15. Math.10.29 30.31. Qne. What calleſt thou the *Communion of Saints?*

An. The Cõmunion of Saints is the ſociety that all we which beleeue haue one with another, as a members of one head Iesus Christ, whereby wee are ready b to communicate all Gods benefits, both ſpirituall and temporall, to the mutuall health and comfort of one another, according to the meaſure which we haue receiued of God in this life.

a 1.Cor.12. 12,13,14. and 5,30. Col.1,18. Rom,12,5.

b 2.Cor.11.28 Gala.6,2. Phillip.2,1. 2,3,4. Qne. What is it to beleeue the *Forgiueneſſe of ſinnes?*

An. I beleeue that Iesus Christ hath a wholly appeaſed God for my ſinnes, and paid the full punishment due to them, and therefore that they be freely forgiuen me, and ſhal neuer be layd to my charge.

a 1.Iohn.2.2. Collo.1.14, 20,21,22, 1.Cor.1.30 Esay.53.4.5 6,8.12. Rom.3.24. 25.et.5,8,10 2.Cor.5.19. Qne. What beleeueſt thou of *the riſing againe of the body?*

Ann. I beleeue that after this life en-

ned, a my soule shall go to GOD that gaue it, and my body shal rest in the graue vntill the appointed time: and then I shall b see God in my flesh, and mine eyes shall loke vpon him, and this my body shall bee made like to the glorious body of Christ, without all corruption.

a Luk, 16, 20, & 12, 20,
b Iob, 19, 26, 27.
1. cor. 15. 42 43, 44, 53, Phil. 3, 21, 1, The, 4, 17

Qu. What is it that thou saist of *life everlasting*?

An. I beleeue that when God shall raise againe this my body, and ioyne it again together with my soule, that then I shall liue with a Christ for ever, in his euerlasting kingdome of glory.

a 1, Cor, 15, 53, 54.

Qu. By what meanes do we attaine to this, which thou hast here confessed.

An. The holy Ghost hath appointed the preaching of the Word to bee the ordinary meanes, whereby he a worketh in our hearts this true and liuely faith, and without this preaching of the Word, wee can neuer haue faith.

a Rom, 10, 14, 17
1 Cor. 1. 21.

Qu. After that God by the meanes of his VVord, hath wrought in our hearts

heart faith, by what meanes after-
doth he strengthen the same?

An. This faith doth God str-
then in vs, by the selfe same p-
of the word, and also by the v-
Sacraments.

Quest. *What callest thou the Sa-*
ments?

a Gene, 17.11. Exo, 12, 3.4 5. &c

An. Sacraments bee a out-
signes, ordained of God for the g-
ter assurance and strengthen-
our faith being vnto vs b sure
ges of the benefits of our salua-
which wee receiue in Christ t-
ours, and are represented vnto v-
the outward signes of water in
tisme, and Bread and Wine in
Supper of the Lord. They serue
for a marke of our profession, wh-
by we differ from other people w-
be heathen.

b Rom, 4, 11

Quest. *How many Sacraments*
there?

An. There be two a Sacrament-
that is to say: Baptisme and the
per of the Lord.

a 1, Cor, 10, 1, 2, 3, 4

Que. *What strength of faith hast*
through Baptisme?

An.

An. I am taught and aſſured by Baptiſme, that my ſinnes are forgiuen me: for as the water waſheth away the filthynes of my body, euen ſo ſhould I through the holy Ghoſt, bee thereby fully certified and perſwaded, that the blood of Chriſt, being ſprinkled vpon my ſoule by the hand of faith, hath waſhed away both the guiltineſſe of my ſin, and the puniſhment due to the ſame: the fruite and effect whereof, appeareth herein, that through the power of Chriſt his death and reſurrection, I am dead to ſinne touching ſin, and raiſed vp againe to newneſſe of life: which two things in whomſoeuer they appeare not, they may well haue the name and title of baptiſme, but indeede they are no Chriſtians.

Queſtion. *What ſtrength of faith doe we finde in the vſe of the Lords Supper?*

An. The ſupper of the Lord through the holy Ghoſt, doth ſtrengthen my faith, that I ſhould not doubt, but as ſurely as I receiue the Bread and Wine

wine into my body, to become wholy mine, so my [a] soule receiueth wholy all Christ, with his [b] passion and righteousnesse to be wholy mine, as truly as if I hande wrought them myne owne selfe.

a Mat,26,26 27,28, 1,Cor.10, 16.17,& 11 26,27,28,

b 1.Cor, 1,30 Rom,4,23, 2,Co1,5,21.

Qu. Are not the the bread & wine in the supper of the Lord, turned to the body and bloud of Christ?

An. The bread and wine as touching their nature and substance are not turned: but as touching the vse of them, they differ from common Bread and Wine, in that they are appointed of God, to serue vnto vs as [b] Seales and pledges of those benefits which Christ in his body hath wrought for vs.

a Mat,26, 26 27, 28. 1.Cor.10, 16, 17, & 11 24,25, and 12, 13.

b Rom, 4, 11,

Qu. In what manner oughtest thou to prepare thy selfe to the receiuing these mysteries?

An. In preparing of my selfe to receiue the supper of the Lord, I ought diligently to obserue these two things.

a 1,Cor, 11. 23. b, 2 Cor.13,5. c Ephe.1,13. Cor2 1,22, dan 5,5

First, to examine my selfe whether I [b] stand in fayth or no, which I shall knowe, if I feele my [c] hart

dant-

ſſured by the Spirit of God, that e the punishment of my ſins is fully diſcharged in Chriſt, and that whatſoeuer he hath done, pertaineth not only to others, but euen f to me. Secondly, to examine my ſelfe, whether I find my hart g inwardly ſory for my ſins, with inward ha-tred and lothing of ſin, and an h earneſt deſire, and ſure purpoſe wholy to conforme my ſelfe to the will of Gods woꝛd.

Thirdly, if any offence be betwixt others and me, that i I reconcile my ſelfe vnto them. All theſe things, although they ought earneſtly to be cõſidered in the k whole courſe of our life, yet then eſpecially, when wee come to the Supper of the Lord.

e Rom,8.14. Ephe.3.12
f Eph,3,17. 18.19,
g Mat.26.75 Ierem.4.4. Ioel,2,12
h Rom,6, 4.5.6.7.8. Phi.3.13.14
i Math,5. 23. 24.
k Luke,1, 74,75. 1.Pet.1.15,

Que. Now ſeeing we be ſaued by Chriſtes workes, without our deſerrings, wherto then now ſerueth our wel doings, or what auaileth it to do good works?

Ans. We muſt do good woꝛkes, not to deſerue our ſaluation by them but by our woꝛkes to b glꝛifie God,

a Eſa.46.6 Iob,35.7. Pſal.17.2, Luke.17.10,
b Mat,5.16 1,Cor.6,20 1.Pet.2.12

in

c Col,1,10, Phil,1,17 1.Theſ.2.12 Ephe,4,1, Ephe,1,4, Luke,1,75

in c walking as becommeth Gods Children, d declaring thereby our thankfulnes to God for our redemption.

d Ro,6,11,12 13,&12, 1,2, 1,Pet,15,1

Secondly, by our workes to e make our election more certaine vnto ourselues.

e 2,Pet,1,10

Thirdly, to winne f others vnto Christ, by our holy life and conuersation.

f 1,Pet.3,1,2

Qu. What workes calleſt thou good workes?

Rom,14.19

An. Our workes can neuer be acceptable and good in the sight of God vnleſſe in doing them we haue these two things.

Firſt, that they bee framed according to the rule of Gods a lawes and commandements, and not b after our owne deuiſes.

a Ephe.2,10

b Col,2,20, 21'22,23

Secondly, that they proceede from an heart c purged by faith: If either of these two poyntes be lacking, our workes are abominable in the sight of almighty God, although they appeare neuer so glorious in the sight of men.

Esay,9,13 Math,15,9,

c Rom,14,23 Hebr,11,6, 1,Cor,5,9,

Que. Because prayer is our ſpe-

all meanes which God will haue vs vſe to encreaſe our faith, tell me what belongeth to true prayer?

An. It is requiſite in true prayer, that we obſerve, theſe fiue things.

Firſt, that we make our prayers a meely to God, through b Chriſt, and not to Saints.

Secondly, that wee be c inwardly touched with néede of the thing wee aske, having our minde wholly bent thereupon, and not carried away with by thoughts.

Thirdly, that our prayers bee grounded vppon d Gods promiſes, with full aſſurance that they ſhall be granted, ſo farre as the Lord doth know them to bee méete and néedfull for vs.

Fourthly, that wee e continue in prayer, although we haue not our requeſts at the firſt.

Fiftly, that wee aske not thoſe things which we f thinke good in our one fantaſie, but only g that which God commandeth vs to aske of him. All which things bee h contained in

& 81,8,9. Rom. 10. Iam, 1 6. Mar, 4,10.

b Iohn, 14, 13, & 15, 16. & 16,23.

c 1, Ioh. 4, 14. Ioh, 4,23, Pſal, 51,17, & 145,18. 2, Cor, 4,20, Mat, 6,7. Rom, 8,26,

d Iam, 1,6. Mark 11,24. Luk, 11,9.1 11,12.13. 1. Iohn. 5,15.

e Luk, 18,12, 3.4,5,&c. Rom, 12,12 1 Theſ 5,17. Ephe, 9,18. Col, 4,2, Mat, 15,22. 23.24. &c

f Iam, 4, 3.

the Lords prayer.

queſt. Rehearſe the Lords Prayer.

Anſwere.

h Mat.6,9. &c. Luke 11,2. &c. OVr Father which art in heaue hallowed bee thy Name: th kingdome come, thy wil be done earth as it is in Heauen. Giue vs th day our daily bread. And forgiue v our treſpaſſes, as we forgiue thē th treſpaſſe againſt vs. And lead vs n into temptation, but deliuer vs fr euill. For thine is the kingdome, th

c Dan,9,13 Apo,4,9,11 Apo,5,12,13 1,Cor26. 10.11,12.13 power, and the glory, for euer and euer, Amen.

Qu. What doſt thou deſire of God in this prayer.

d 2,Pet,5,11. Apo,6 14. Apo,7,12. *An.* First, I deſire of our heauenly father, that his name may be hallowed, firſt in his excellent workes which is, when wee acknowledge his mercy, wiſedome, iuſtice, and prouidence, that hee alone worketh all

a Pſal,113,2,3. & 145,1. Rom11,36. & 1627. things, and that onely the Lord God he had in honour, all other ſet aſide. Secondly, that his name may be

b Iaſu,1,24. glorified in our godly liuing and conuerſation.

In the ſecond petition, wee deſire

that God his kingdome c may come that is, that he will declare himſelfe to be King over his Church, in guiding and defending it, in encreaſing d of the number of the faithfull, in e thruſting forth Labourers into the Harveſt, and bleſſing their Labours, and ſuppreſſing the rage of the wicked Tyrants. Secondly, that he will exerciſe his kingdome ſeverally in every one of his; killing ſinne in us, and all worldly cares, and renewing us to righteouſneſſe of life.

c Eſay 52, 5 Ezec. 36, 20. Rom. 2, 24.
d Mat. 3, 2. & 5, 19 & 13. 3, 3 35.
e Mat. 9. 2 38.
f 1. Iohn 3, 8 Rom. 16, 20
g Rom. 8, 10. 11. 13, &. 6, 9, 1, Ioh 5, 8, 9
h Luke 22, 42 Tit 2, 12. 1 Pet. 4, 2. 1. Iohn 2. 1.
i Gen. 3, 19 Eph, 4, 28. 1. Theſ, 2, 9, 10
k Pſa,, 145, 15 145, 27. & 105, 26. Eſay, 3, 1

3 In the third petition, wee deſire that Gods will may be done, that is, that we may willingly in all things reſigne ourſelves to Gods will, without murmuring or gruching.

4 In the fourth petition, wee pray that hee will give unto us i walking faithfully in our calling, our dayly bread, that is, all things needfull for our living in this preſent life.

5 In the fift petition, we pray that our ſinnes may be forgiven us, that hee will not lay to our charge our ſinnes, nor the puniſhment due unto them, but that he will accept the death

and passion of Christ, as the full satisfaction for our sinnes, and that we may hereof have iust assurance in
Eph.3. 12 our conscience, that the punishment of our sinnes is fully discharged in
m Rom.8. 15. Christ, and therefore freely forgiven unto us, as surely as we doe forgive others: and that we n may love one
n Mat. 6. 14. another frō the bottom of our hearts, all desire of revenge set aside.

In the first and last petition, wee do pray God that he will not lead us into temptation, but deliver us, that is, that he o will not bring us farther
Rom,12.16 into the battell with our spirituall enemies, then we by his holy Spirit shall bee able to prevaile and overcome.

Que. And why is this added: *For thine is the Kingdome, the power and the glory, for ever and ever*, Amen.

Answer.

Not onely to kindle in our hearts to desire the glory of God, but also to shew us that this prayer is grounded in none other then on God alone: and that wee should not thinke the kingdome of God to be weake, and

yde of force and might. And that
e is alone to bee honoured, prayed,
nd glorified, and that his power is
finite, perpetuall, and everlasting.
And in this word *Amen*, is expressed
he fervent desire to obtaine those
hings which we aske of God, & our
ope is confirmed that those things
hich wee aske are granted unto us,
y which our consciences are pacifi-
d, and so we end our prayers.

Que. Tell me now briefely the ef-
ct of all thou hast learned.

An. By the ten commandements
se my miserable estate, that I de-
ve death, damnation, and the curse
God, which must néedes be payed,
cause God is iust: and whereas I
y selfe am not able to pay it, the ho-
Ghost through the preaching of the
spell, worketh in me faith, which
areth me, that the Sonne of God,
ing made man for mee, hath eden
my Nature suffered whatsoever
y sins deserved, and hath made me
th him the child of God, and heire
everlasting life. Whereof least I
uld doubt or waver, hee hath ap-

pointed

pointed two Sacraments, as ou
ward signes and tokens to be se
and felt of me, that as surely as I s
my selfe may be partaker of them ou
wardly: so the holy Ghost inward
instructing mee, I shall not doub
but inwardly be partaker of Chr
himselfe with al his benefits, his ran
some, righteousnesse and holinesse t
be mine; that in him, and thro
him, I shal have life everlasting. A
thus being borne anewe into th
lively hope, by the holy Ghost, m
wayes should bee directed and guid
by the same Spirit, to walke in h
linesse and righteousnesse all
the daies of my life.
Amen.

A Prayer contayning the ſumme and effect of this Catechiſme.

O Mercifull and heavenly father, for as much at every light occaſion, I am with-drawne from thy holy lawes to the vanities of this life vnto all ſinne and wickednesſe: I beſeech thee in mercy ſet before mine eyes alwayes the remembrance of thy iudgement ſeate, and my laſt end: whereby I may be daily ſtirred up to conſider in what great danger I ſtand, through the horrible puniſhment due to my ſins, that dayly groaning under the burthen of them, I may fly for ſuccour to thy beloved ſonne Jeſus Chriſt, who hath fully paid, ſuffered and ouercome the puniſhment due to them, and through the working of thy holy Spirit in me I may bee fully aſſured in my ſoule & conſcience, that the curſe, condemnation and death, which theſe my ſins deſerue, is fully paid, ſuffered & ouercom in Chriſt, that his righteouſnes, obedience, and holineſſe is mine, and

why a-

whatsoever thee hath wrought
mans salvation, is wholly mine.

Strengthen this faith in me dai
more and more that I may inward
feele comfort and consolation in thi
that I feele thy holy Spirit, beare
cord unto my Spirit, that I am th
Childe, grafted into the Body of th
Son, & made with him fellow hei
of thine everlasting Kingdome. S
worke in me by thy holy Spirit, tha
daily more and more I may feele si
die in me, that I do not delight ther
in, but daily may groane under th
burthen thereof, utterly hate, detes
and loath sin, set my selfe and all th
powers of my soule and body againe
sin, & have all my ful delight, ioy, com
fort, and pleasure in those things
which be agreeable to thy will, tha
I may walk as becommeth the chil
of light, looking stil for that good time
when it shall please thee to call me to
thine everlasting kingdome and ioy
eternall. This in mercy grant unto
me for Jesus Christ his sake, my
only Lord and Savi
our, Amen.

FINIS.